

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd gives

his life for the sheep.

John 10:11

Haugen, Rev. A. K.
mar 45

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No. 16

12th Sunday after Trinity

MINISTERS OF THE NEW TESTAMENT

Epistle 2 Corinthians 3: 4-9.

"Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." II Cor. 3: 5-6.

It is a great privilege to be a minister, or servant of God, especially for us who live in the time of the new testament. To-day we have the glorious truth of Christ with the atonement and the forgiveness of sins to proclaim. We can see the contrast between the old and the new covenant; between the letter and the spirit. The "letter" or the Law is also God's Word. Yet we cannot save ourselves by keeping the Law. If our hope of salvation should depend on our ability to keep God's commandments then we should despair. "By the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." Rom. 3:20. By the law we find out that we are sinners utterly unable to satisfy the demands of a holy and righteous God. If we could attain to any measure of perfection by the way of the Law, then we would have something in ourselves of which to glory, but the letter killeth." Paul says, "For I was alive without the law once; but when the commandments came, sin revived, and I died." Rom. 7:9. We are not sufficient of ourselves. Our sufficiency is of God. All by His grace.

By grace we become heirs of God through the new covenant established and sealed by the blood of Christ. By grace also, God made us able ministers of His new covenant with men. We do not become good servants of God by natural ability, personality, or a great education. These may be a help, if sanctified by the Holy Spirit, and consecrated to His service.

Not all are called by God to enter the Holy Ministry, but all true believers are called to serve Him. We have ears that may hear His Word, and tongues that we may praise Him. Every believer is a priest and minister of God; as such he must offer unto Him spiritual sacrifices of prayer, praise, and thanksgiving. It is a privilege and a sacred charge from God to the parents that they teach their children the way of salvation, and lead them in a holy living. Every husband and father should be a minister of God in his own house. God will make you an able minister if you permit Him to do so. You will need God's grace continually in order to discharge your duty toward Him and your obligation toward men. There is grace enough but we must make use of it. No man can honestly say to God, "I am unable to perform my duty toward my household and toward my children. I cannot teach, and I cannot conduct family devotion." Friend, you are not sufficient of yourself, but your sufficiency is of God. You may have to confess to Him that you are too proud to read His Word and offer prayer in your home. Or you may have to amend your ways so that your life corresponds to the confession of your mouth. It is difficult to conduct family devotion if your children know that you are dishonest. Above everything else confess your sins to God. He will abundantly pardon you. "The blood of Jesus Christ, His Son cleanseth from all sin." When God's peace fills, and overflows your heart, then you will love to serve Him and live to His glory. Amen!

—J. P.

We need to pray that the Lord will teach us to be meek without being weak.



Dr. Iver Iversen

We are certain that the readers of the Shepherd joins with us in wishing Dr. and Mrs. Iver Iversen God's richest blessing in the new field of labor opened unto them.

With this farewell greeting we wish to thank Dr. and Mrs. Iversen and family for their valued services in our district, and for the interest they always manifested in the welfare of the Shepherd-Hyrden.

Marks of a Christian

"I bear branded in my body the marks of the Lord Jesus." Gal. 6. 17. Nine times the Scriptures refer to the marks of Jesus. After His Resurrection, He took pains to show His marks. At Emmaus, when the two disciples sat down to eat with their unknown guest, they recognized Him as He folded His hands to pray and they saw His nail prints. We sing in a song "I shall know Him by the print of the nails in His hand".

Luther Leaguers, have you any marks by which men can know that you are a Christian? As the Master so must the disciples be.

1. New life. This will be the first mark. "If any man is in Christ he is a new creation." No more living in sin and for self, but for Christ in a dedicated life. Some live as if the song were written, "Take my life and let it be." But the Christian Leaguer gladly adds "Consecrated, Lord, to Thee."

2. God honoring speech. One of the soldiers said to Peter, "Your speech betrays you. We know that you are a Galilean." You do not need to speak man words before the world will know whether you are a Christian or not. If Christ is the dearest of all the world to you, you will not be long in telling others about it.

3. Godly hands. Two things characterized the hands of Jesus. They were often folded in prayer, and they were always ready to help others. Should not this be the pattern of our hands? No task was too humble for His hands. He touched the leper to make him whole. In your sin and ungodliness He has touched you. Should not your hands be in His employ?

4. Beautiful feet — not in size or shape. God says, "How beautiful are the feet of them that bring good tidings." The feet that follow Jesus are beautiful to God. To walk humbly with God is what we need. How about your feet?

5. Opened eyes — no longer blinded by the god of this world but opened to see the beauty of the Rose of Sharon, the purity of the Lily of the Valley, looking no longer at the things of the earth but to Him who

A Prayer for Our Loved Ones

Dear Lord, we breathe a prayer to Thee
Upon our bended knees
That Thou wilt keep a vigil
For our loved ones overseas.

We ask Thee, Lord, to shed Thy light
Upon those boys of ours,
To keep them safe for us at home;
Preserve them by Thy powers.

Let them ne'er forget their faith
And ne'er forsake Thy Word;
But let them daily speak with Thee,
And let their prayers be heard.

And as they go their toilsome way
Through danger, death, and fear,
Walk with them, Lord, and let them know
That You are always near.

And if, to one of those we love,
That fateful hour should come,
Take him to live in grace with Thee,
Lord, in Thy heavenly home.

Even as we breathe this prayer
We realize that still
Whatever is the best for us
Will be Thy loving will.

—Leah Witt, president,
Mt. Olive, La Crescenta, Calif. L.L.
—Lutheran Companion.

Faith and Unbelief

Some unknown writer states there are three kinds of people in the world, *the wills, the won'ts and the can'ts*. The first accomplish everything; the second oppose everything. Having worked out on the anvil of an unusually trying kind of life the supreme joys and excellence of faith, the heroic John Bunyan had the following to say by way of contrast between faith and unbelief.

Faith believes the Word of God; *unbelief* questions the same.

Faith sees more in a promise of God to help than in all other things to hinder; *unbelief*, notwithstanding all of God's promises, says, "How can these things be?"

Faith will help the soul to wait, though God defers to give; *unbelief* will throw up all, if God tarry.

Faith will give comfort in the midst of fear; *unbelief* causes fears in the midst of comfort.

Faith makes the greatest burdens light; *unbelief* makes light ones unbearable and intolerably heavy.

Faith brings us near to God; *unbelief* puts us from God, when we are near to Him.

Faith puts a man under grace; *unbelief* hold him under wrath.

Mon det ikke er mange rishte som gir bort traktater og glemmer aa legge en igjen i sitt eget hus?

—Spurgeon.

Long live the man who can really rejoice with those who rejoice: it is usually so much easier to weep with those who weep....

* * *

... We do not need to be preaching in public in order to carry Christ to others. The workshop, the warehouse, the college, and at home will yield us hearers, if our hearts are set on winning men to Christ. —Alexander MacLaren.

is fairer than ten thousand fair.

6. A new heart. "Behold, says Ezekiel, I will take away the old stony heart and I will give you a heart of flesh." Paul speaks of a new heart of compassion. It is a heart in which Jesus dwells.

LEAGUERS! HAVE YOU THE MARKS OF JESUS?

Rudolf C. Burke.

TOPICS OF INTEREST

HARVEST

Harvest is here. The seed we planted has grown and produced. In the spiritual sense there is also a harvest time. Indeed, as individuals and as a society we are constantly reaping what has been sown. Thoughts, words and deeds are sown, have their summer of growth and development, and their season of ripening.

Harvest is here. The evil thoughts you cherished in your heart are going to seed, and even winging their way from your infested plot to come to rest in your neighbor's field. The sinful desire you granted room has a firmer grip on your own soul and is spreading to others. Side-stepping God's warning truth that "the carnal mind is enmity against God" and neglecting the recognize unbelief as the seed it is—the in Christ, men have sown carelessness, developed indifference, and reaped resistance, enmity and judgment. Oh, that men would recognize unbelief as the seed it is—the seed of paganism, darkness and death!

Do you wonder why the world is harvesting this crop of war and suffering? Where there is harvest there must have been seed. Is not Germany reaping the sowings of ungodly philosophers who dwarfed God out of the flesh reap corruption; but he that man? And have not other nations contributed to these ideas with rationalistic, evolutionistic, Bible-denying and Christless conceptions of life? Is not Japan reaping the fruits of her pagan emperor worship and militarism? And are we not paying in blood and tears for neglecting to send her the light of the Gospel of peace? And in our own land are we not reaping a harvest of heartache and disappointment that are not of our Father's planting. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6, 7-8).

Thank God, we see evidences of God's sowings. The seed is the Word of God and where that has been permitted to grow there the fruits of the Spirit appear: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22). What blessings surround us because of Christian parents and God-fearing ancestors! Are we passing these blessings on or are we sowing evil things for future generations to reap?

A closing thought: "The field is the world." It is hastening to harvest. God says further, "In the time of harvest I will say to the reapers, Gather ye together the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

What will your harvest be? Let God's saving Word dwell in you richly that the fruit may be good and the yield a hundred-fold.

—A. K. H.

A Little Fellow Follows Me

A careful man I ought to be;
A little fellow follows me.
I do not dare to go astray,
For fear he'll go the self-same way.

Not once can I escape his eye;
What'er he sees me do he tries.
Like me he says he's going to be,
That little chap who follows me.

He thinks that I am good and fine;
Believes in every word of mine.
The base in me he must not see,
That little chap who follows me.

I must remember as I go
Thru summer sun and winter snow;
I'm building for the year to be,
That little chap who follows me.

—(Author Unknown)

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Lutheran Unity

From a belated report reaching us we glean some interesting facts from the significant meeting held in Saskatoon, Sask., July 13-14. Among the men present at this meeting was Dr. J. A. Aasgaard president of the Norwegian Lutheran Church of America; Dr. P. O. Bersell, president of the Augustana Synod and also of the National Lutheran Council; Dr. E. M. Poppen, President of the American Lutheran Church; Dr. T. O. Burntvedt, president of the Lutheran Free Church, and Dr. Ralph Long executive Director of the National Lutheran Council. This Conference was convened by the Commission on American Missions of the National Lutheran Council, and sixty five delegates were present representing six different Lutheran church bodies. The Missouri Synod which also operates in Canada had no representative at this meeting.

The purpose of this meeting was to foster Lutheran unity in this land which has 400,000 professing Lutherans and only 158,000 enrolled in the church!

The following important decisions were reached:

1. That doctrinal pronouncements already adopted by the various Lutheran bodies have made it clear that there is true unity of faith among them.

2. That the work of the Kingdom would be furthered by one Lutheran Church in Canada, and the ultimate establishment of such a united Church is advocated.

3. That a Canadian Lutheran Council patterned after the National Lutheran Council be created.

4. That immediate plans be made for co-operation in home mission activity.

5. That co-operative work be undertaken in other fields, such as higher education and theological training, printing and publicity, Lutheran League, parish education, welfare work, and war service.

Thus it was a significant meeting. To the future belongs the working out of the purposes set forth. It is premature to conjecture about the future, but a general result of this meeting will undoubtedly be a better understanding between the various Lutheran Groups. That fact comes to the fore in our time with increasing emphasis.

The North Saskatchewan Inner Mission's Annual meeting will be held at Concordia Church at Ordale, Saskatchewan from Oct. 20-22, beginning at eleven o'clock on Friday the 20th. Theme: Luke 12: 16-21.

Come and be with us, also pray for God's blessings on this and other meetings.

Carl Thompson, pres.,
Ordale, Sask.

Lars Njaa, sec'y,
Hagen, Sask.

The Lutheran Bible Hour CFQC Saskatoon, Sask.

This broadcast service, sponsored by the Lutheran Bible Institute at Outlook and Luther Theological Seminary, Saskatoon, has been carried on during the past two school years, from the beginning of October to the end of April. So far it has received sufficient support to meet all necessary expenses.



Missionary and Mrs. Gerhard Ostrem
Ruth and Carol

GREETINGS

In everything give thanks: for this is the will of God in Christ Jesus concerning you. I Thes. 5:18.

We wish to take this opportunity to greet you all in Jesus' name. We thank you for your prayers in our behalf since we have been in Colombia and appreciate the continuance of them.

We arrived in U.S. on July 28th and are happy for the privilege that lies before us to be enabled, by God's grace, to see our loved ones and all of you as we hope to soon. Now, to use the characteristic Colombian way of putting it, "we put ourselves at your orders." We desire to serve the Lord in every way we possibly can also while here on furlough, and if we can do so through a meeting we would appreciate hearing from anyone desiring a visit by us in the interest of the Mission and the work in Colombia. Letters will reach us through our Mission secretary or the forwarding address given below.

It was hard to leave our fellow missionaries to come home, seeing we were so few and it was likewise hard to leave the believers and friends. They pleaded with us that we should not leave them and that if we did come away that we return very soon. We are happy to see that the Government in Colombia and the people in general welcome and want the evangelical missionaries to come and stay there amongst them.

It was encouraging to hear the believers pray for the Christians in North America, and they ask the Christian's prayer in their behalf. We too, beseech you to remember them, both the missionaries and the believers, and all, in prayer.

We covet your intercession for our travels in U.S. and Canada during our stay in the homeland. We wish for you all God's choicest blessings.

Yours, in His, the greatest Cause,
Gerhard and Helene Ostrem.

Forwarding address:
c/o Rev. Benjamin Ostrem,
Rothsay, Minn., U.S.A.

—CLARION.

The time has come when we must decide definitely whether or not we shall continue this service during the coming school year. While it entails considerable work, and we have enough to do without it, we are willing continue to receive the necessary support.

We who work at it, and you who support these radio services with your prayers and your gifts, must think of the Lutheran Bible Hour as a gospel mission. Its one purpose is to bring the word of God to all who listen, in such a way that sinners may be converted and saints may be edified.

If you want to continue with us in this work during the coming school year, kindly let us hear from you. And your word will be all the more convincing if you include a gift in support of the broadcasts. Last year the contributions were rather slow in starting, so that for a while we wondered if there would be sufficient support to justify continuing the broadcasts.

We hope to resume the radio services on the second Sunday in October, that is, the 8th. Remember the hour, 9:00 a.m., and the station, CFQC, 600 K.C.

Yours in the Master's service,
G. O. Evenson,
J. R. Lavik.

Guld Bryllup ved Parkside

Den 4de juli var det femti aar siden hedersparret Hr. og Fru Thompson blev egteviet av pastor Heyerman i McIntosh, Minn. Omtrent et hundrede mennesker samledes paa Thompsons vakre farm to mil øst fra Parkside for at ønske dem tillykke med dagen. Hedersparret er begge raske og rørlige. Thompson har altid tat ivrig del i all konnunnale affærer.

I Minnesota var de medlemmer av den Forenede Kirkes Menighet ved McIntosh. Da de i 1905 kom til Kanada var de med at stifte Shell River menighet som nu har navnet Concordia. I 1918 flyttet de til Parkside og sluttet sik straks til Immanuel menighet. Fru Thompson var en af stifterne av kvindeforeningen i McIntosh og da likedan Concordia kvindeforening. Hun tar fremdeles del i arbeidet. Hun var nylig vertinde for at kvindeforenings møte. Paa søndag findes nesten altid Thompsons paa sin plads i kirken. Barna følger foreldrenes spor. Da Fru Thompson har veret medlem av kvindeforeningen i 48 aar, gav Immanuel kvindeforening hende "Life Membership Certificate", som tegn paa velvilje og høi aktelse. Evangelist Fengstad som nu betjener Parkside kaldet overrakte dem en pengebrev som vennerne hadde samlet. Barna gav forelderne et vakkert guld indlagt skjold (plaque) hvorpaa alle barnas navne var indristet.

Hr. og Fru Klembke som er slovakere, og som hører til menigheten her gav Thompsons en guld slipsnaal og en guld "Locket".

Pastor K. O. Kandal fra Wetaskiwin som i mange aar var prest her talte om det strev og de gjenvordigheter som var nybyggerlivets lodd. Han talte rosende om den indsats Hr. og Fru Thompson hadde sat baade for sine barn og sin naboer.

Evangelist Fengstad mindet familien om den overvettete naade som Gud hadde til-delt dem. Fru Larson fra Ordale sang norske sange og spilte guitar. Bord blev dekket for et hundrede gjester i den vakre skoglund. Den eneste av barna som ikke var tilstede var datteren Olga, Mrs. Dulem, Fernie, B.C., men hund sendte en telegram med lykønskninger til sine foreldre i anledningen.

Maatte Herren forunde dem enda mange lykkelige dage iblandt os.

—S. F.

Mrs. Sophie Johnson

Mrs. Sophie Johnson var født i Kongsvinger den første september 1862. Hun kom til de forenede stater og blev egteviet til Anton Johnson. De bodde flere aar ved Warren Minnesota. I 1904 kom de til Kanada og fandt sin Homestead otte mil vest fra Bulyea, Sask.

Mrs. Johnson bodde der indtil for to aar siden da hun flyttet til sin datter Mrs. A. B. Pederson. Der boede hun indtil dødsdagen den første juli og blev begravet ved siden av sin mand den fjerde juli.

En son, Albin blev igjen paa slagmarken i den første verdenskrig, og sønnen Alfred døde i 1934. Av barn som lever er der fem sønner og to døtre, og der er syv og tredive barnebarn.

Mrs. Johnson var medlem av Norønna menighet og dens kvindeforening bom blev stiftet i hendes hjem i pionertiden. Hun var en trofast og flittig arbeider.

Pastor R. H. Hofstad fra Govan forettet ved begravelsen.

Velsignet vere hendes minde.

—A. J. Flotre.

I RIKTIG RETNING

Frank Mangs forteller i sin siste bok om et sykebesøk hos en ung mann, som led av en uheldig sykdom. Han hadde da ligget et aars tid, og Mangs kom i samtalen løp til aa spørre ham om tiden aldri falt lang, — og om han ikke av og til blev mismodig ved tanken paa at han aldri skulde faa komme ut i livet mer. Det svar som gutten gav, vilde kurere alt som heter sukk og klage og misfornøidhet, hvis det blev praktisert av alle dem som klager. "Nei", svarte han, "det gaar bra, bare man sammenligner i riktig retning! Naar jeg tenker paa de mange som har det verre enn jeg, og som lider meget mer, blir blir jeg saa usigelig takknemlig!"

"Aa sammenligne i riktig retning" — er ikke det et uttrykk som i all sin korthet

burde prege sig inn i vaart sinn med ildskrift? Det vilde kurere ikke bare misfornøidhet, men ogsaa misunnelse, surheten overfor dem som vi synes har det bedre enn vi. Det er misunnelsen som oftest forpester forholdet mellom naboer og venner. Vi ser det utpreget, helt fra barndommen og opover. Trygve misunner Nils som har askeski, mens hans er bare furu. Hvis da Trygve ikke er saa heldig aa ha noen til aa forklare sig at der finnes dem som ikke har ski i det hele og at han med sine billige ski er meget heldigere stillet enn mange andre barn, (og gjøre dette konsekvent, hver gang misunnelsen melder sig) — kan han hele sitt liv faa føle fruktene av skinnsykens giftige lille blomst. med derav følgende "komplekser". Men saa lenge de færreste voksne resonnerer slik, kan man ikke vente det av barna.

Jeg husker jeg for et par aar siden i en samtale med en prest kom til aa klage over de elendige boligforhold som ennu, tross alle fremskritt, hersket i enkelte strøk av byens østkant. Syv-aatte mennesker stuvet sammen paa en kvist, fuktig og usundt og utrivelig. De som bodde der klaget, og det fant jeg helt rimelig. Presten var da nettopp kommet hjem fra en reise i Polen, hvor situasjonen for de protestantiske kristne var slik at vi mangler fantasi til aa tenke oss det. "Du kan ikke føre mig til den elendigste leilighet her i Oslo", sa han, "som ikke er som et litet palass i forhold til hvad de maa ta tiltakke med der borte. Gamle fjøs, som her i Norge vilde kondemneres som opholdssted for husdyr, uten gulv, uten møbler, ofte uten vinduer, er der hjem for store familier." Han fortalte om en familie paa 6-8 personer, som hadde ett par støvler til hele familien. Naar dertil kommer at der er sterk kulde om vinteren, og at befolkningen i mai maaned ikke hadde sett brød siden i oktober, saa begynner man aa forstaa litt av hvad det vil si aa lide nød. Men saa var de vel i alle fall grene og misfornøide? Det maatte da være det minste de kunde ha lov til! Nei, de var slett ikke nedtrykte, mange av dem i alle fall. Der hadde nemlig gaatt en vekkelse over de trakter, noen krigsfanger hadde faatt fatt i en bibel og var begynt aa lese i den, til tidsfordriv, og saa blev ilden tendt. Den grep om sig, og holdt sig fremdeles. I plankeboder, staller, eller hvor som helst, møttes de saa til sine gudstjenester. — Da jeg kunde fortelle mine venner paa loftet litt om dette, kan det nok hende at baade sild og poteter, kaffen og margarinene fikk en annen smak.

Dette betyr ikke at vi som kristne skal gi oss, før der er skaffet gode boliger og rikelig med nærende kost for alle i vaart land. Men, pointet er at det hjelper aa sammeling i riktig retning. Det betyr heller ikke at opdriften i menneskene skal, kues, saa de skal slaa sig til ro med at "saan hadde far og mor det, og slik faar vi ogsaa nøie oss med aa faa det." Nei, det er verdifullt at menneskene gjerne vil frem og op. Men det er ikke verdifullt at denne ambisjon lett avler misunnelse. Og — hvis maalet ikke naaes — misfornøidelse. For utilfredsheten er noe av det skadeligste som finnes, for et menneskes sjelelige og legemlige helse.

Apostelen skrev av erfaring den gang han sa at "guds frykt med nøisomhet er en stor vinning." Han begynte i den rette enden. Guds frykt med nøisomhet, sier han. Der finnes dem som kan drive det til aa bli svært nøisomme uten egentlig guds frykt. Miljø, oppdragelse og anlegg spiller her inn. Men denslags nøisomhet, skjønt verdifull i og for sig, har ingen særlig forjettelse knyttet til sig. Men naar nøisomheten har sitt utspring i guds frykt, da har den velsignede virkninger. Hos slike mennesker blir der alltid noe tilovers for andre. Var der mange saadanne, blev det lett aa drive "barmhjertighetsarbeide". Det er fra slike de fleste av vaare midler kommer inn. Naar vi aapner konvoluttene med gavene, ofte utenpaa skrevet av en skjelvende gammel haand, da kommer av og til en varm tanke op i oss: Her er en som nok kanskje selv kunde behøvet sitt offer, men det er nok en som har lært aa sammenligne — i riktig retning.

Siren Zimmer.

Det hungrige Hjerte er al den Løn Gud begjærer for Livets Brød.

Herren skal bevare den Mand, som vander paa hans vei.

Kun hos Gud blir Hjertet stille.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i August, 1944

11. søndag e. trefoldighet

DRØM OG VIRKELIGHET

Luk. 18, 9—14

Av generalsekretær O. Lyngstad

Mon der ikke er mange mennesker i vaare dager som tar feil av sin aandelige stilling. De vil at forholdet til Gud skal være i orden, finner frem mange ting som tyder paa at det er det, og saa drømmer de sig inn i et gudsforhold som ikke er virkelig. Fariseeren i dagens evangelium kom til templet i den tro at han var en god gudsmann med en fremskutt plass i Guds rike. Gud fikk, mente han, det som med rimelighet kunde forlanges, og ingen kunde si at han ikke holdt sin sti ren. Og saa hadde han med det alt sammen ikke faatt øie paa den største vanskelighet, det egenrettferdige, selvode hjerte, som vilde vinne Guds rike ved egen fortjeneste. Akk, han er ikke alene. Der er mange som tror de "er rik og har overflod og fattes intet, og vet ikke at de er ussel og ynkelig og fattig og blind og naken" (Aap 3, 17).

Hvordan gaar man dog og drømmer i en saadan viktig sak og i sikkerhet forsømmer naadens dyrebare dag.

Mannen som stod langt borte og ikke turde løfte sine øine mot himmelen hadde derimot sett sin virkelige stilling. Det stod jo slett ikke bedre til med ham enn med fariseeren. Der var sikkert adskillig uredig i hans liv og syndens makt var stor. Men forskjellen var at han drømte sig ikke bort fra virkeligheten. Han var lys vaaken med aapent blikk for det virkelige forhold. Og da bønnes presset sig frem: Gud! vær mig synder naadig! fikk han svar. Han gikk rettferdiggjort ned til sitt hus. Han visste hvad han hadde vært, men han visste ogsaa at han gjerne vilde bli et frelst menneske, og Gud visste at han var begynt paa den troens vei som fører til frelse.

Hvorledes dette var skjedd staar der intet om, men Guds ord sier at det er Aandens gjerning. Han som kaller oss ved evangeliet og oplyser ved sine gaver. Han vekker op og fører et menneske ut av drøm og innbildning inn i virkelighetens verden. Han minner oss om at vi ikke maa forveksle den ytre tilslutning til Guds rike med hjertets hengivenhet og tro. Naar et menneske faar se det, forstaar det ogsaa at der for et Guds barn spørres efter hjertets tro og ikke bare efter gjerninger. De onde og syndige gjerninger har sitt utspring fra hjertet og det er først naar vi faar et nytt sinn at vi kan leve vaart liv som Guds barn. Og her hjelper intet uten Guds naade, Jesus Kristus. Ved hans naade blir et menneske rettferdig og faar barnekaar hos Gud.

Ser du deg svart og urein, kjenner paa syndig traa, dømd av ditt eige hjarta, kjære, paa Jesus sjaa. Naade han deg forkynner, blodet hans rann for deg, daa han for dine synder vandra den tunge veg.

Gud være takk for naaden i Kristus! Gud være takk for Aanden som vekker op og fører inn i Guds rikes virkelighet, hvor vi blir frelst av Guds naade.

En konfirmants syn paa dans

I novemberheftet av "The First Lutheran Messenger," menighetsblad utgitt av pastor Roy Harrisville i Moorhead, Minn., finnes følgende:

"En konfirmants svar paa spørsmålet om hvorfor man ikke bør danse: Vi bør ikke danse fordi dans er en fornøielsesform som ødelegger sjelen og holder hjerte og sinn borte fra Gud. Siden vi ikke av oss selv har viljestyrke nok til aa hindre at dansen fører oss enda dypere inn i synd, er det best at vi utelater den slags fornøielse."

GUDS RIKE

Guds rike er ikke av denne verden. Det er ikke hvor vold, undertrykkelse og krig hersker og hensynsløs kamp for tilverelsen og alt det andet som gjør det saa vont og tungt at leve for de fleste mennesker. Men Guds riker er en samfundstilstand hvor ret og rettferdighet og kjerlighet hersker.

Guds rike er ikke av denne verden. Det har ikke sin oprindelse fra denne verden, men er i denne verden og ikke bare i himmelen. I himmelen er det virkeligjort, her paa jorden skal det virkeligjøres. Det er sat ind i denne verden forat frelse verden, for gudsríkets opgave er ikke bare at frelse de enkelte mennesker, men ogsaa de menneskelige samfundsforhold, baade de smaa og store. Menneskesamfundene kan ikke i lengden bestaa uten de blir gjennomtrengt av gudsríket. Gudsríket som er rettferdighet og kjerlighet er en livslov for menneskene og deres indbyrdes forhold. Hidtil har menneskesamfundene hovedsagelig veret bygget paa brutal makt, paa alles krig mot alle. Derfor har det altid tilsidst gaat galt med folkene. Alt hvad de mosisommelig har bygget op av sivilasjon er gaaet under. Det har skedd i fortiden og det gjenstar sig for vaare øine idag, iser i gamle Europa.

Gudsríket alene kan frelse folkene fra undergang og gudsríket alene kan omskape de menneskelige forhold til gode forhold hvor menneskene kan leve med hverandre i fred, hvor alle kan faa levnetsmidler nok, og faa anledning at utvikle de enver og anleg og muligheter som Gud har nedlagt i dem. At frembringe saadanne tilstande i verden det er gudsríkets opgave og program og misjon. Jesus selv har sagt, Gaa hen og gjøre alle folkeslag til disiple.

Gudsríket alene har midler til dette thi Jesus er kongen og han har al magt i himmel og paa jord. Evangeliet om Guds kjerlighet har surdeigenes karakter og evne til at gjennomtrengre folkene. Det maa gjennom trenge den enkeltes liv. I dyppest forstand at vere en kristen er at vere en Jesu disipet. —G.

EVANGELIETS HEMMELIGHET.

Saa jeg med frimodighet kan kunn- gjøre evangeliets hemmelighet.

Ef. 6, 19.

Det er vaart forhold til korset som avgjør vaar frelse. Og det vil si: Det er ikke vaar religiøse og moralske anstrengelse eller beskaffenhet, det spørres om. Guds tilgivelse og velbehag beror hverken paa vaar vekkelse, omvendelse, tro eller hellige liv, men ene og alene paa korset.

Riktignok kan intet menneske frelses uten omvendelse, tro og hellig liv. Men disse er ikke betingelser for at Gud elsker oss. Tvertom, vaar vekkelse, omvendelse, tro og hellige liv er en frukt av at Gud elsker oss, og ved korset har skaffet sig adgang til aa ta oss inn i sin favn.

Det er dette Paulus mener med de merkelige ord: "Saa er det da ingen fordømmelse for dem som er i Kristus Jesus," Rom. 8, 1. Altsaa: vaar fordømmelse eller benaadning er utelukkende avhengig av vaart forhold til den korsfestede.

Hvad den troende gjør av gode gjerninger bidrar altsaa intet til hans benaadning hos Gud. Og: hvad han gjør av synd, kan ikke fordømme ham, saa lenge han er i Kristus. Saa lenge han er i Kristus, tilhører han de salige mennesker, "hvem Herren ikke tilregner misgjerning," Sal. 32, 2.

Dette har Paulus ogsaa uttrykt saa: "Den derimot som ikke har gjerninger, men tror paa ham som rettferdiggjør den ugudelige, ham regnes hans tro til rettferdighet," Rom. 4, 5.

Her ser vi ned i naadens dypeste dyp.

Synderen elskes av Gud og optas i samfund med ham, uten at det er skjedd nogen forandring i hans syndige beskaffenhet. Efter at soningen er utført, faar synderen del i Guds tilgivelse ene og alene fordi han

LIDT SJELESORG

Spørsmaal:

Det der plager mig mer end noen anden ting er, at jeg frykter for at min kristendom er bare indbildning. Hvis jeg nu indbilder mig at jeg er en kristen og at det hele er et bedrag, da vil jeg i al evighet maatte lide for mit feilsyn. Er det muligt at komme over dette, at det hele kan være en indbildning? De som er sande kristne, har de noen vanskelighet i denne sak?

Svar:

Det er underligt med dem som mener det alvorligt med sin kristendom, at de kommer ind i saa megen nød. De er saa bange for at de skal bedra sig selv. De ønsker at de skal faa en saadan forvisning at de aldrig skal behøve at frykte for noe bedrag. Apostelen sier at vi skal forarbeide vor saliggjørelse med frykt og beven. Dette viser at det hører med til det sande kristenlivet at frykte for selvbedrag. David kjendte til denne frykt naar han ber: Ransak mig, og Gud, og kjend mit hjerte. Prøv mig og kjend mine mangehaande tanker, og se om jeg er paa fortapelsens vei og led mig paa evighetens vei (Sal. 139, 23—24). Vi faar altsaa se, at der var frykt hos David, at det hele kunde være et selvbedrag. David sier som saa, at hvis det er et bedrag, da maa du lede mig paa evighetens vei. Vi kan jo ikke alltid vite, om vi staar i naade hos Gud, ti der kan ha kommet ind en eller anden synd som har gjort skilsmisse mellem ham og os. Det vilde ikke da hjelpe at vi har hat forvisning, at vi har været frelste, men vi maa igjen faa denne forvisning. Gud maa faa føre os paa evighetens vei. Det er Guds ord som alene kan klare opp den sak. Det blir nødvendig at Guds ord faar kaste lys ind over vort liv. Vi kan da bli mindet om en eller anden synd. Saa blir spørsmålet, om jeg er villig til at erkjende og bekjende denne synd. Det kan bli ydmygende, og hvis vi undslaar os, da vil vi forbli i vort aandelige mørke, men saa snart vi er villige til at erkjende og bekjende alt for Gud, og om synden er mot noe menneske at vi ogsaa vil ha et oppgjør med dem, da kaster Guds ord et forunderligt lys over hvad Jesus har gjort, og vi faar se, om ikke alltid saa klart som vi skulde ønske det, at det er bare Jesus jeg kan bygge paa, og det er bare for hans skyld at jeg kan tro at alle mine synder er forladte. Naar jeg ser paa mig selv, da frykter jeg, men naar jeg vender blikket hen paa Jesus, da faar jeg igjen frimodighet til at tro at jeg er frelst alene for Jesu skyld. Den frykt og beven som apostelen taler om er et middel i Guds haand til at drive os nærmere og nærmere hen til Kristus. Hvis der ingen frykt var, da vilde der snart bli sikkerhet som kunde lede til et ubevidst aandeligt frafald.

Der er saa mange som er kommet ind i

tilhører den syndige slekt som Kristus har sonet for.

Og han faar tilgivelsen ikke engang fordi han søker den. Ti naar synderen begynner aa søke Gud, da har Gud ikke bare søkt ham, men allerede funnet ham.

Se, dette forkynner korset for synderen, saasnart Aanden gjennom Ordet har belyst korset. Og derfor beholder synderen sin visshet og fred tross sine daglige forsømmelser og forsyndelser, og tross sitt dype blikk inn i sitt onde hjerte.

Men denne visshet beror helt paa korset og den korsfestede. "Han er vaar fred," sier apostelen, Ef. 2, 14. Glir øiet bort fra korset, enten det glir ut mot verden eller inn mot ens egen synd og skrøpeligheit, da er freden borte.

Men hvordan kan jeg vite om jeg er "i Kristus"?

Aa være i Kristus er aa være i troen. Og aa være i troen vil si, at synderen er saa hjelpeløs, at han ikke vaager aa møte Gud med sitt eget liv, men alene med Kristi liv og død.

—O. Hallesby.

O, led mig Gud —

O led mig, Gud, igjennem verdens daler, igjennem taakedis og belmørk natt, til dine høie, lyse himmelsaler, hvor du mig rekker livets sanne skatt!

Her er saa meget saart og ondt i tiden, saa mangen sorg og kval, som trykker ned. Saa lang og møiefull er ofte striden, og sjel og hjerte lenges efter fred.

O allmakts far, se til ditt barn i naade! Vær du barmhjertig, tag mig ved din haand!

Hold du mig fast i nødens ve og vaade og salv mig med din rene helligaand!

Før an og led, o kjærlighetens Herre! Hjelp, saa jeg vinner seirrik frem tilsist! Lat ingen daarskaps makter veien sperre— den vei, som fører hen til hjemmet hist!

O led mig, Gud, igjennem verdens daler, igjennem taakedis og belmørk natt, til dine høie, lyse himmelsaler, hvor jeg faar arve livets dyre skatt!

Johan Selnes.
Norsk Ungdom.

Legg ut paa dypet!

Naar du taler med en om kristendommen, saa ophold dig ikke saa lenge ved de mindre spørsmaal, om underet og hvad videnskapen mener o.s.v., men gaa til de store: Kristus og samvittigheten. "Legg ut paa dypet!" sier Mesteren.

*

Den altoverveiende hovedsak i det evangeliske arbeide er aa faa tak i folks vilje og faa dem til aa overgi den til Jesus Kristus.

Campbell Morgan.

en aandelig tilstand, hvor der er en død sikkerhet og det er ikke muligt at faa dem vakt op, saa de begynner at spørre om de virkelig staar i naade hos Gud. Det er blit omtrent en selvsagt ting, at alt staar vel til. De frykter hverken for død eller evighet. En troende er lik Peter paa havet. Da han saa paa Jesus, gik det godt, men naar han saa paa bølgerne, da fryktet han og sank. Det var Jesus som igjen maatte komme ham til hjelp. Slik blir det i vort liv. Vi kommer nok aldrig forbi frykten, naar vi ser paa os selv og paa alt det onde i verden, men naar vi vender os til Jesus, da ser vi at vi har alt i ham. Kunde vi komme saa langt at vi aldrig gjorde noen feil og aldrig behøvet at se paa os selv, da vilde vi undgaa megen engstelse, men da vilde det vel bli til det, at vi ikke hadde megen bruk for Jesus som en frelser.

Naar nu du, som har gjort dette spørsmaal, frykter for at din kristendom kan være bare indbildning, da vil jeg gi dig det raad, at du gaar til Gud og sier ærligt og opriktigt, at jeg frykter for at hele min kristendom er en indbildning, saa vil han ta dig hen til sitt varme hjerte og peke paa Jesus og si: Der ser du ham som tok alt paa sig, og det han har gjort er ingen indbildning. Det er absolut paalideligt, og han har frelst dig fra din synd, da han led døden paa korset. Vær frimodig, dine synder er dig forladte. Det er Guds ord. Det er ingen indbildning. Det er saa paalideligt som Gud selv er paalidelig og trofast. Saa kan du takke ham for at din frelse ikke hviler paa hvad du føler, men den hviler paa Jesus alene. Det var nok noe lignende en salmedikter følte, da han skrev det følgende vers: "Ak, jeg er saa angst og bange lik en due kurrrende, trykt av synderne saa mange og kan ingen redning se, men min Jesus, men min Jesus, la mig skjule mig i dig."

Hvis disse ord kan bli dig til noen hjelp, da skulde jeg ønske at faa høre fra dig. Det er saa godt, naar vi har været i et aandeligt mørke, at faa noe lys og faa se, hvor herligt det er at være virkelig frelst.

—S. H. Njaa.

THEY'VE GOT SOMETHING

Mars A. Dale

I just recently returned from a trip among our church people in Canada. I gladly comply with a request to write a short article on my reactions, because Canada has something.

It has a natural, Lutheran Christian life. Many of the young people gave testimony to the fact that they had never left God from infancy. Many of them had been "afar off", but they had continued in their baptismal covenant. This is particularly good to hear in this day and age that seems to advocate that we have to taste of the dregs of sin to know its bitterness. Their philosophy was given in the words of their District President who said, "The bird with a broken wing never flies as well again as the bird whose wing has never been broken." It is so with our baptismal covenant.

But this Christian life is so natural that they never hesitate in expressing it. Talking about Jesus is like talking about their elder brother. It should be ever so. They do not believe that their relationship with God is so sacred that they dare not say anything about it, but that it is so blessed that they cannot keep still. The cold, calculative Christianity in our own hearts can well be refreshed by a breeze from Canada.

Then, too, this natural Christianity is being expressed through the whole church life. It is even getting down into the peoples' purses, and the pastors are leading the way. I do not remember one pastor who had not started with the tenth and many of them have less to start with than we do. Maybe that is why.

And the most blessed thing of all is that without pressure from the outside. They believe the Holy Spirit will do all the pressing necessary once man lets Him work. They are right. God will bless them in their concept.

Do you want a soul-refresher? Take a trip among our church people in Canada. They've got something!

NELSON LAKE BIBLE CAMP

Yorkton Circuit

July 3rd to 9th Nelson Lake was alive with 66 camping young people and many visitors from half the congregations of Yorkton Circuit. Every call except Melville was represented in the group this year. In spite of some cold, wet days, the campers enjoyed their stay. The consensus of opinion was: camp ought to be a week longer next year. Our guest teacher, Pastor G. O. Evenson led us in studies on II Peter. Pastor L. M. Hanson gave talks on the Ten Commandments. Pastor G. J. Ostrem led us in the study of some characters of the Old Testament. Pastor P. E. Nelson spoke on the China Missions. Pastor J. B. Haave discussed local Luther League work. Pastor Evenson for the evening services each day of the week spoke on the answering of the question "What Shall I Do" as it is found in Scripture. Classes for a number of children under 13 were conducted by Pastor and Mrs. Ostrem, Mrs. Haave and Pastor Hanson.

There was much singing this year at Bible Camp, solos, duets, quartets, and choirs. The North Prairie choir under the leadership of Mrs. Ludwig Melsness gave us several selections. The Camp Choir sang "Living for Jesus", "My Jesus I Love Thee" and "The Heavens Resounding". The latter was one of the District YPLL Convention songs.

Friday the Circuit YPLL met in convention. The following officers were elected: Advisor, Pastor A. Tveit; President, J. B. Haave; Vice-president, Dorothy Anderson of Naicam; Secretary, Muriel Rostad of Southey; Treasurer, Clarence Berg of Hinchliffe; P.T.M. Secretary, Marie Buchholdt of Leroy; Junior L.L. Secretary, Mrs. L. Rosaasen of Hinchliffe; Choir Director, J. B. Haave; Assistant Director, Mrs. L. Melsness; Organist, Irma Guttormson. The convention elected a camp site committee and plans were made to make Nelson Lake the permanent camp site.

Before camp closed one-fifth of the price of the property was in to the Treasurer. To those who would like to help along in making this a permanent Bible Camp send

Convention Reflections

"We hope that soon we can have our district Luther League convention in our circuit"—thus spoke one of the delegates from the Peace River Circuit at Edmonton. He, together with the rest of us who were privileged to attend this gathering, had received many blessings from it. He was anxious that the many leaguers in the rather distant Peace River country might some day personally experience the blessings that come from such a conference of Christian young people.

Was this the best convention our district Luther League has held? Comparisons are difficult to make. Hence let us not make comparisons. Let us simply say that it was a very fine convention, another one of the mountain-top experiences that occasionally come into our lives. It was fine because of the splendid messages delivered both by our guest speaker, Pastor Mars A. Dale, and the many leaguers who took part. It was fine because of the spirit that prevailed. There was evident a warm love for Christ, a deep concern for His will, and an earnest yearning for the salvation of souls. It was fine because of the attendance, a total of 152 being registered, with many more in attendance especially at the evening sessions. It was fine because of the generous hospitality extended us by the members of Central Lutheran Church.

Your editor could continue with references to the Choral Union, to the Ladies Aid, to the district officers, etc., but it is just as well to allow the resolutions adopted by the convention summarize all these things. Nor is it the purpose of these reflections to summarize the sessions of the convention, as this task has been entrusted to another.

Therefore these observations conclude with comments on a significant feature of our Luther League work: The vision and courage with which our leaguers are facing the future. This is evident in our Bible Camp work. Various camps are expanding their facilities. With the age group that a few years ago constituted almost entirely our Bible Campers much depleted because of the war, an energetic and effective attempt is being made to reach boys and girls. Not only are these being attracted to our camps, but provision is being made for them through special classes so that they will continue to be interested in Bible Camp work. What is more important, their lives are being so influenced for Christ that the childhood faith of many will wonderfully blossom out in youth. Thank God for this.

The vision of our leaguers is manifested also in the new project adopted at our convention. A complete statement cannot be made at this time concerning it, as it was left to the district executive to work out its details and to supervise its administration. In brief, the project visualizes in the near future a full time evangelist for our district, and even more important, a more effective use of the spiritual gifts within our district to promote the Gospel. Detailed information concerning this will be published in a later issue of "Shepherd."

The district executive was also asked to endeavor to better coordinate the Bible Camp work in our district. As the first step in this direction, Mr. G. Loken, Outlook, Sask., was appointed Bible Camp Coordinator. Mr. Loken is also the new editor of the Luther League page in "Shepherd." Be sure to support him in his new responsibilities with your prayers.

"Jesus, Still Lead On", was our convention theme. Our leaguers and our leaguers are putting into practice this prayer.

your fives, or tens, or what you have to give, to the Treasurer (see address above). The full purchase price is to be raised by Oct. 1st.

We were all richly blessed through the study of God's Word and the fellowship together. We are looking forward to another year with even more of you present.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

Report of Resolutions Committee District Y.P.L.L. Convention

I. Resolved that we as representatives of the Young People's Luther League of our Church in Canada, in convention assembled, express our deep gratitude and humble thanks:

1. To God our Heavenly Father, for enabling us to hold this convention in peace and quietness for His gracious guidance and abundant blessings manifested throughout every session.

2. To Pastor Mars Dale for his inspiring and heart-searching messages from God's Word, both in public and in personal contacts with individuals.

3. To the local pastor Rev. M. S. Johnson, the congregation, the Ladies Aid, and Luther League of Central Lutheran church for the kind invitation to hold our convention here in Edmonton, for friendliness and hospitality shown toward us during our visit here.

4. To the Executive of the Canada District Luther League for the conscientious and willing service which they have rendered during the past two years, and to the choral union director and pianists for this convention.

5. To Dr. Iver Iversen and Rev. Peder Lerseth who are leaving our district, for their faithful and inspiring work done amongst us.

6. To the St. John's Lutheran Congregation for the use of their church for three of our services.

II. A. Resolved that we, as representatives of the Luther League of the Norwegian Lutheran Church of Canada deplore the iniquitous and unholy aims and practices of the liquor industry which lead to the destruction, not only of the body, but also of the soul, and that we urge each Leaguer to use his or her influence in any way consistent with God's Word and our Lutheran Confessions to protest against these aims and practices.

B. Resolved, that we, in view of the decision at our convention business session for the expansion of the Crusade of Evangelism in our district, urge upon each League and every Leaguer full and hearty support of this project, and that they co-operate in praying earnestly and giving generously of their means, so that we may go forth in united strength to further the work of our Lord also in this way.

Respectfully submitted,

Erik B. R. Haave,
Arthur N. Solheim,
Arnold Hagen.

Convention Greetings

BROOKINGS, S. D.

July 25, 1944.

Dear Rev. Evenson:

"Jesus Still Lead On!" May this prayer also be an inspiration to you and your fine Leaguers during these days of convention. I remember with much joy the days that I have been privileged to be with that group in Canada, and I almost envy Mars Dale the joy that is his these days. May God use you all mightily, and led by His Spirit may it ever be on and on in His name. I know that every leaguer in the States joins me in praying that your gathering in this critical era of history may be all to His glory.

Sincerely, in His name

A. E. Hanson.

July 12, 1944.

(Please read at your Convention)

Dear Friends,

Luther Leaguers in foxholes, on battlefields, in bombers, in the high school, in the store, on the farm, above all else in a time like this need to pray daily our theme "Jesus, Still Lead On!" To His Cross at Calvary, we must go daily for forgiveness and cleansing. From His Cross we must go in victory and power that souls may be won for His eternal Church. We pray that young people in our armed forces and at home will put this prayer "Jesus,

Still Lead On" in the center of their lives.

Put this prayer also in the center of your Luther League work. There will be more zeal and enthusiasm for the Luther League if we put Christ and His Cross in the center of every program, every assignment, every project, every activity. We can't be careless, cold, and indifferent and still pray "Jesus, Still Lead On."

Our YPLL is thankful to God for your prayers and your support for our "Youth for Christ Offering." We thank you pastors and Leaguers for your beautiful spirit of cooperation. Let us pray that every circuit may reach its quota this year. We appreciate more than we can tell you the fine work done by your president, also this past year.

Jesus said "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18:19) Let us unite in praying that our L. League work may be filled with God's Power so we can press forward with new zeal to win ungated unchurched American youth for Christ and His Church. "Jesus, Still Lead On!" Let us pray. Let us work.

We are anxious to secure pictures and news items of special projects carried on by local Leagues. Please write to us.

With kind personal greetings to you friends of Canada District from your friends in the Luther League office, I am

Your in Christ,
Oscar C. Hanson.

July 27, 1944.

To members of the Canada District Young People's Luther League, in Convention assembled.

Dear fellow Luther Leaguers:

While my thoughts often go back to Canada, and to the many consecrated servants of God it was my privilege to meet during my ministry in Edmonton, this tendency to reminisce is particularly strong at present.

At this moment, during the opening prayer session scheduled on the splendid Convention program which I have before me, I can somehow visualize both the audience and the speakers gathered at Central, a place which became and always will remain very near and dear to my heart.

Permit me, therefore, to join you in prayer, and to forward to you my fervent wishes that at this Convention young and old alike may truly see Jesus, and seeing Him be constrained to follow!

Cordial greetings to you all!

Sincerely yours,

C. S. Lystig.

First Monday of the Month News

(For Iowa People)

We weren't home the first Monday in July. We were at Bible Camp, the finest camp we have ever attended. We both taught parochial school for a week. We learned a lot more than the children did. Took the train to the Edmonton L.L. convention. We were richly blessed through the messages from Pastor Dale and the many others who took part. Muriel and Camilla Rostad from Southey are with us now teaching parochial school in two other of our seven places. Our bees swarmed this morning. They are wonderful creations of God, interesting and inspiring. The mailing list went back to the printer this morning. It took some time to get it ready after the long list from the L.L. convention and the Hastings Lake Bible Camp. It seems that some more people in Alberta want THE SHEPHERD now. Another ten year subscription came the other day. Did such things ever happen when you were Bus. Mgr.? It is interesting. Passing through Saskatoon we visited the Seminary and Dr. and Mrs. Lavik. Arthur Solheim is serving Langham Parish this summer. Mind you, he goes out to First Sask., from Valley Park on bicycle. Some times it is close to a hundred mile trip and he can't carry a spare.

S. & J. H.